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REVIEW OF BOOKS.

A Voyage of Discovery, made under the Orders of the Admiralty, in His Majestys ships Isabella and Alexander, for the purpose of exploring Baffin's Bay, and inquiring into the probability of a North-West Passage. By John Ross, K. S. Captain, Royal Navy. London. 1819. 4to. pp. 396.

IN the early numbers of the Literary Journal, and when the expeditions to the Northern Regions were preparing, we gave a full account of the previous discoveries that had been made, and of the several attempts to find a passage to the Pole, undertaken by successive voyages. At the same time, by a Map of the Arctic Regions, we made our readers acquainted with the subject, and stated the preparations made for the two expeditions, one of which consisted of two vessels, the Isabella and Alexander, under the command of Capt. Ross were intended to proceed together by the north-westward through Davis's Strait; and the other consisting of the Dorothea and Trent, under the direction of Capt. Buchan were to proceed in a direction as due north as might be found practicable through the Switzbergen seas. It is already known, that both expeditions have returned, some months ago; the Narrative of Capt. Buchan is now in the press, but that of Capt. Ross is published, and as it contains much curious information relating to a subject of considerable interest we purpose noticing it at some length.

The official instructions given to Capt. Ross, and of which a copy is inserted in his work, were, that he should make the best of his way to Davis's Straits, ascertain the direction of the currents, avail himself of every means of improving the geography and hydrography of the Arctic Regions, collect specimens of the Animal, Mineral and Vegetable kingdoms, &c.; but the main object of the enterprize was "the solution of the long-agitated question, respecting the existence of a passage from the Atlantic to the Pacific Ocean, by way of Davis's Strait and Baffin's Bay."

The two ships the Isabella of 385 tons, and the Alexander of 252½ tons, having been fitted up purposely for the voyage and equipped with every necessary that might aid them in the objects of it, reached Lerwick in Shetland on the 30th of April 1818, having on board scientific gentlemen, and a choice crew of men, many of whom had been on board Greenland ships for several years. On the 3rd of May they left Shetland, and on the 26th when in Latitude 58° 36' N. Longitude 51° 00' W. saw the first iceberg, or insulated mountain of ice, which appeared to be about forty feet high and a thousand feet long. The following is our Author's account of it:—

"Imagination painted it in many grotesque figures; at one time it looked something like a white lion and horse rampant, which the quick fancy of sailors, in their harmless fondness for omens, naturally enough shaped into the lion and unicorn of the King's arms, and they were delighted accordingly with the goodluck it seemed to auger. And truly our first introduction to one of these huge masses, with which we were afterwards likely to grow so familiar, was a sort of epoch in our voyage that might well excuse a sailor's divination, particularly when the aspect with which it was invested tended to inspire confidence, and keep up the energies of the men; a feeling so requisite for an enterprise like ours, where even their curiosity might be chilled for want of excitement.

"It is hardly possible to imagine any thing more exquisite than the variety of tints which these icebergs display; by night as well as by day, they glitter with a vividness of colour beyond the power of art to represent. While the white portions have the brilliancy of silver, their colours are as various and splendid as those of the rainbow, their ever-changing disposition producing effects as singular as they were novel and interesting." p. 30.

The following day, they met with a much larger *iceburg* which consisted apparently of three strata, the uppermost of indurated snow, the rest opaque, except a bluish transparent vein which intersected it horizontally. The Admiralty had given instructions that in order to ascertain the direction of the currents, so soon as they had pursued 65° North, they should once a

day throw overboard a bottle closely sealed, and containing a paper stating the date and position at which it was launched; and for which purpose each ship was supplied with papers with directions in several languages that whoever might find it should take measures for transmitting it to the Admiralty. In consequence of these instructions Capt. Ross on entering Davis's Straits on the 1st June, dropped his first bottle. On the same day they saw land South of Coquin's Sound, where that excellent navigator, Baffin, is said to have landed on his return from his last voyage. In Latitude 66° 22' N. and Longitude 56° 37' W. they met with much ice which they avoided with difficulty; one of the icebergs was three hundred and twenty-five feet high, and twelve hundred feet in length, with a torrent of water running down its side. Proceeding onward, on the 9th, they made fast to an iceberg of convenient height from which they made excellent observations: some Eskimaux now came off to them, from whom they learnt that the ice was close all the way from thence to Disco and that no ship had yet got up thither. Various stones and a stratum of gravel were found on the iceberg, specimens of which were collected, and several rare birds were killed on it; this was in Lat. 68° N. Long. 53 W. On the 14th, a ridge of icebergs were seen of every variety and shape that can be imagined, of several of which Capt. Ross took sketches, plates of which are here given; in the Waygatt, they found forty-five ships employed in the Whale Fishery, all detained by the ice.

After a perilous progress through the ice, in which they acknowledge to have received much assistance from the masters of some Greenland vessels, the Isabella and Alexander arrived in Latitude 70° 54' N. and Longitude 54° 10' W. close to Land-ice, near Unknown Island, so called by the Danes; when John Sacheuse, an Eskimaux, native of South East Bay, Greenland, who had accompanied the expedition from England as interpreter, was ordered to go on shore and communicate with the natives, this was on the 29th of June.

"Our Eskimaux returned with seven natives in their canoes, or *kajacks*, bringing a small supply of birds.

"Their village lying on the south-side of the bay, appeared to consist of a few huts made of seal skins, sufficient for the residence of about fifty persons. Being desirous of procuring a sledge and dogs, I offered them a rifle musket for one completely fitted, which they promised to fetch; with much honesty of principle, however, refusing to accept the rifle till they had brought the sledge, they soon returned, bringing the sledge and dogs in a boat managed by five women, dressed in deer skins. The boat was called an *umiack*, and is rowed by the women standing. I found that two of these women, taller than the rest, were daughters of a Danish resident, by an Eskimaux woman.

"We soon became intimate with our visitors, and invited them into the cabin, where they were treated with coffee and biscuit, and their portraits taken. After leaving the cabin, they danced Scotch reels on the deck with our sailors, to the animating strains of our musician.

"Sacheuse's mirth and joy exceeded all bounds; and with a good humoured officiousness, justified by the important distinction which his superior knowledge now gave him, he performed the office of master of the ceremonies. An Eskimaux master of ceremonies to a ball on the deck of one of His Majesty's ships in the icy seas of Greenland, was an office somewhat new, but Nash himself could not have performed his functions in a manner more appropriate. It did not belong even to Nash to combine in his own person, like Jack, the discordant qualifications of seaman, interpreter, draughtsman, and master of ceremonies to a ball, with those of an active fisher of seals, and hunter of white lions.

"A daughter of the Danish resident, about eighteen years of age, and by far the best looking of the groupe, was the object of Jack's particular attentions, which being observed by one of our officers, he gave him a lady's shawl ornamented with spangles, as an offering for her acceptance. He presented it in a most respectful, and not ungraceful manner, to the damsel, who bashfully took a pewter ring from her finger, and presented it to him in return, rewarding him at the same time with an eloquent smile, which could leave no possible doubt on our Eskimaux's mind that he had made an impression on her heart.

"After the ball, coffee was again served, and at eight o'clock the party left us, well pleased with their entertainment, and promising to come back with a *skin boat*, an article which I conceived might be useful on the ice. I permitted Sacheuse to escort them, chiefly that he might hasten their movements, and search for specimens of Natural History." p. 54-6.

We stop not to enquire how these Eskimaux learnt to dance Scotch reels, but must observe that Sacheuse having remained longer on shore than was ex-

pected, a boat was sent to bring him off, when the poor fellow was found with his collar-bone broken, having with the idea as expressed by himself of "*plenty powder, plenty kill*" overloaded his gun, and occasioned this accident which prevented his managing his canoe. Icebergs were found here in vast numbers, aground in depths varying from sixty-three to one hundred fathoms, a whale was also seen for the first time since they had entered the Arctic Circle: the ice now frequently closed in upon them and the crews of the ships were compelled to save a passage through, which was done with much difficulty. The shore between Latitude $75^{\circ} 12'$ and 76° , formed a spacious bay, in the midst of which rose a remarkable spiral rock, which Capt. Ross named Melville's Monument, in compliment to the memory of the late Viscount, who gave him his commission in the navy: the bay was also called Melville's Bay. Very high mountains of land and ice were seen to the north side of this bay forming an impassable barrier, the precipices next the sea being from one thousand to two thousand feet high. A whale was here harpooned which measured forty-six feet in length, his bone eight feet six inches, which supplied the ships with blubber for light and fuel should they have been obliged to winter on the ice.

On the 7th of August the two ships encountered the most eminent dangers in the ice, which would have dashed an ordinary whaler to atoms, but owing to the admirable manner in which the discovery ships were fitted, they stood the tremendous collision with the ice and with each other. Two days afterwards they were much surprised by the appearance of several men on the ice, drawn on rudely fashioned sledges, by dogs, which they continued to drive backward and forwards with wonderful rapidity: an attempt was made to communicate with them which in the first instance failed, but Sacheuse who was despatched with a small white flag accomplished it the next day unattended and unarmed; his first interview with the natives is curious.

"In executing this service, Sacheuse displayed no less address than courage. Having placed his flag at some distance from the canal, he advanced to the edge, and taking off his hat, made friendly signs for those opposite to approach as he did; this they partly complied with, halting at a distance of three hundred yards, where they got out of their sledges, and set up a loud simultaneous halloo, which Sacheuse answered by imitating it. They ventured

to approach a little nearer, having nothing in their hands but the whips with which they guide their dogs; and after satisfying themselves that the canal was impassable, one of them in particular, seemed to acquire confidence. Shouts, words, and gestures were exchanged for some time to no purpose, though each party seemed in some degree to recognize each other's language. Sacheuse after a time thought he could discover that they spoke the Humooke dialect, drawing out their words, however to an unusual length. He immediately adopted that dialect, and holding up the presents, called out to them "Come on!" to which they answered, *Naakrie, naakrieai-plaite*. "No, no—go away;" and other words which he made out to mean that they hoped we were not come to destroy them. The boldest then approached to the edge of the canal, and drawing from his boot a knife, repeated, "Go away;"—"I can kill you." Sacheuse, not intimidated, told them he was also a man and a friend, and at the same time, threw across the canal some strings of beads and a chequered shirt; but these they beheld with great distrust and apprehension, still calling, "Go away, don't kill us." Sacheuse now threw them an English knife, saying, "Take that." On this they approached with caution, picked up the knife, then shouted and pulled their noses; these actions were imitated by Sacheuse, who in return, called out, "*Heigh, yaw!*" pulling his nose with the same gesture. They now pointed to the shirt, demanded what it was, and when told it was an article of cloathing, asked of what skin it was made. Sacheuse replied, it was made of the hair of an animal which they had never seen, on which they picked it up with expressions of surprise. They now began to ask many questions, for by this time, they found the language spoken by themselves and Sacheuse, had sufficient resemblance to enable them to hold some conversation.

"They first pointed to the ships, eagerly asking, "What great creatures those were?" "Do they come from the sun or the moon?" "Do they give us light by night or by day?" Sacheuse told them that he was a man, that he had a father and mother like themselves; and pointing to the South, said that he came from a distant country in that direction. To this they answered, "That cannot be, there is nothing but ice there." They again asked "What creatures these were?" pointing to ships; to which Sacheuse replied, that "they were houses made of wood." This they seemed still to discredit, answering, "No, they are alive, we have seen them move their wings." Sacheuse now enquired of them, what they themselves were, to which they replied, that they were men and lived in that direction, pointing to the North; that there was much water there, and that they had come here to fish for sea unicorns. It was then agreed that Sacheuse should pass the chasm to them, and he accordingly returned to the ship to make his report, and to ask for a plank." p. 82-4.

During the whole of this conversation

the Eskimaux's exhibited the utmost terror and amazement, and when the men were sent back with Sacheuse with a plank to enable them to cross the canal, they begged that Sacheuse alone would come over, which done they begged that he would not touch them, if he did they should certainly die: at length one of them who had shewn most courage ventured to touch his hand, then pulling himself by the nose, set up a shout in which Sacheuse and the other three joined; the presents consisting of a few articles of clothing, and a few strings of beads were distributed among them, and Sacheuse changed a knife with them for one of theirs. Captain Ross and Lieut. Parry having provided themselves with looking glasses and knives, went to the natives to endeavour to get them on board the ships. Their arrival produced considerable alarm, but on their pulling their noses which Sacheuse had ascertained was the mode of friendly salutation with them, the fears of the natives vanished. The impression made by the seeing their faces in a looking glass was so ludicrous that Sacheuse made a drawing of it, a correct copy of which is subjoined. At length they accompanied the officers to the ship approaching which they manifested great terror and one of them examining every part with fear and astonishment, cried out in a loud tone "Who are you? What are you? Where do you come from? Is it from the sun or the moon?" Pausing between every question, and pulling his nose with the utmost solemnity. On coming on board their surprise was not a little increased, and shouts, halloos, and laughters succeeded each other; they seemed to have no knowledge of timber, as two or three of them successively seized on the spare top-mast with the view of carrying it off, as they wished to do with every thing that came in their way; one attempted to steal the anvil, and another actually ran away with a sledge hammer, while a third watched the opportunity of getting into the cabin and seizing Capt. Ross's best telescope and a case of razors.

"Among other amusements afforded to the officers and men on board, by their trials on the inexperience of the natives, was the effect produced on them by seeing their faces in a magnifying mirror. Their grimaces were highly entertaining, while like monkeys, they looked first into it, and then behind, in hopes of finding the monster which was exaggerating their hideous gestures. A watch was also held to the ear of one, who

supposing it alive, asked if it was good to eat. On being shewn the glass of the skylight and binnacle, they touched it, and desired to know what kind of ice it was. During this scene, one of them wandered to the main hatchway, and stooping down, saw the sergeant of marines, whose red coat produced a loud exclamation of wonder, while his own attitude and figure did not less excite the surprise of our tars, who, for the first time, discovered some unexpected peculiarities in the dress of the natives." p. 92.

Music had no influence on them; and, on tasting biscuit and salt-meat, they spit it out with apparent disgust: they could not count to more than ten, but said their country possessed many more inhabitants than there were pieces of ice floating round the ship, which were perhaps a thousand in number! Their knives had by this time been examined by the armourer, who thought them made from pieces of iron hoop, or from flattened nails, and it was found that a piece of wood with some nails in it had come on shore and been picked up by them. Having sketched portraits of these natives they were presented with some articles of clothing, biscuits, and wood, and dismissed, on promising to return as soon as they had eaten and slept; the biscuits they were observed to throw away, and to split the wood in pieces and divide it amongst them: the parting was attended with the ceremony of pulling noses on both sides. The next day Sacheuse who alone could communicate with the natives was asked what particulars he had learned respecting them:

"Among other less important particulars, we found that they had sent their women and children to the mountains, and that their original intention of coming to the ships was, to request us to go away, and not to destroy them; they also informed him, that they had watched for some time, to see whether the ships would fly to the sun or moon, from one of which they concluded we must have come. One of their companions had been so much alarmed, that he ran off to the mountains, and had not returned.

"We also found, what he had forgotten to tell us before, that the iron was procured from a mountain near the shore. They had informed him, that there was a rock of it, or more, (for it could not at this time be ascertained which), and that they cut off it, with a sharp stone, the pieces from which the blades of their knives were made." p. 98.

On the 12th of August, accurate bearings were taken of the land, which was found to form a spacious bay, and it was named after the Prince Regent, in commemoration of His Royal High-

ness's birth-day: the next day another party of the natives who had a good report of our voyages, ventured near enough to be invited on board by Sacheuse. The following is an account of their management of their sledges, one of which was of bone, in length four feet ten inches, and one foot ten inches wide.

"It being proposed that they should drive close to the ships on their sledges, for this purpose the eldest got into his sledge, and we had thus an opportunity of witnessing the mode in which he managed his dogs. These were six in number, each having a collar of seal skin, two inches wide, to which the one end of a thong, made of strong hide, about three yards long, was tied; the other end being fastened to the fore part of the sledge; thus they all stood nearly abreast, each drawing by a single trace, without reins. No sooner did they hear the crack of a whip, than they sat off at full speed, while he seemed to manage them with the greatest ease, guiding them partly by his voice, and partly by the sound of the whip. On approaching our sailors, however, they became so terrified, that it was with some difficulty they could be stopped. They were at length fastened to the ice, and one of the younger men, who had come up behind, was left in charge of the whole." p. 102.

The party who came to see the ship consisted of the father, about forty years of age, and his two sons, he promised to bring his wife on board, but never kept his word. Another party of natives afterwards came on board, and it was attempted to discover the nature of their amusements.

"One of them accordingly began immediately to distort his face, and turn up his eyes in a manner so exactly resembling the appearance of a person in a fit of epilepsy, that we were convinced this accident had happened, and I was about to call for assistance from the surgeon. I was, however, soon undeceived, as he immediately proceeded to execute, in succession, a variety of extraordinary gestures and attitudes, accompanied by the most hideous distortions of countenance. Like the similar amusements of very different climates, these contained the indecent allusions which are well known to form an essential feature in the dance of many nations, in other respects far advanced in civilization. The body was generally in a stooping posture, and the hands resting on the knees. After a few minutes, the performer began to sing "*Amnah ajah*,"* and in a very short time the second performer, who had been looking at the other in silence, began, as if inspired, to distort his face, and imitate the indelicate attitudes

* This song, which has no interpretation, is described in Krantz's Egede.

of the first, and soon after to sing as chorus, "*Hejau, hejau.*" After this had continued with increasing energy for ten minutes, the tune was suddenly changed to a shrill note, in which the words "*Weehee, weehee,*" were uttered with great rapidity. They then approached each other, by slipping their feet forward, grinning, and in great agitation, until their noses touched, when a savage laugh ended this extraordinary performance."—P. 108-9.

Having already stated so much as to the conduct of the natives as came on board the ships, we shall now give some general account of them, and of the country they inhabit:

"The country to which I have given the name of Arctic Highlands, is situated in the north-east corner of Baffin's Bay, between the latitudes of 76 deg. and 77 deg. 40 min. North, and the longitudes of 60 deg. and 72 deg. West, thus extending on the sea-shore for one hundred and twenty miles in a North-west direction; the breadth where widest does not exceed twenty miles, and towards the extremities is reduced to nothing. It is bounded on the south by an immense barrier of mountains covered with ice, which takes its rise in latitude 74 deg. 30 min., and extends to 76 deg. North. As far as could be judged from the ships, this barrier is impassable, and in many places the solid ice extends for several miles into the sea from the precipices with which it is connected. The interior country presents an irregular group of mountainous land, declining gradually from the high ridge before mentioned towards the sea, which it reaches in an irregular manner, and still at a considerable elevation; the sea-cliffs ranging from five hundred to one thousand feet in height. This tract is almost entirely covered with ice, and appeared to be impassable."—P. 115.

A very scanty appearance of vegetation of a yellowish green colour and sometimes of a heath brown was to be seen, above and at the foot of the cliffs, which had the look of stratification, but as there was no geologist sent with the expedition, their inquiries on this subject are not very satisfactory. The most important mineral production of the country is the iron which is found at Sawallick or the Iron Mountains, respecting the nature of which so many conjectures have been hazarded. Dr. Wollaston has examined the specimens brought home, and found it to contain nickel: the following is the Doctor's own account:—

"With respect to the iron, of which you obligingly gave me a specimen, it appears to differ in no respect from those masses of which so many have now been found on various parts of the surface of the earth, and which, in some few instances from tradition, and in all from the analysis, appear to be of meteoric origin. They all

contain nickel, and this contains about the usual proportion of that metal, which I estimate between three and four per cent., as inferred from the quantity of crystallized sulphate of nickel which I obtained from it; but though I can thus speak with decision as to the presence of a considerable quantity of nickel, I cannot undertake to pronounce with accuracy upon proportions deduced from so small a fragment as could be spared for this examination."—Appendix, p. 89.

The vegetable productions of this country consist of heath, moss, and coarse grass: the moss, when dried and immersed in the oil or blubber of the seal or unicorn, serves for a wick, and produces their fire as well as light. Whales are very numerous and large, and it is the opinion of Capt. Ross, that this bay might be visited every season by the whalers to advantage, and that a valuable fur trade might be established from the number of black foxes actually seen by the officers and men.—The language of the Arctic Highlanders not only differs materially in the pronunciation of the words, but also in the names of many articles from that of the Eskimaux, in the southern part of Danish Greenland.

The origin of the Arctic Highlanders is involved in much obscurity, "nor (says our author) have they any tradition how they came to this spot, or from whence they came; having, until the moment of our arrival, believed themselves to be the only inhabitants of the universe, and that all the rest of the world was a mass of ice." The limited intercourse our voyagers had with them, and certainly some difficulties in their language, we cannot but think the inference here drawn, a hasty one: that they are the same people as the Eskimaux of South Greenland, is, however, the most probable.

The dress of the Arctic Highlanders consists of three pieces, which are all comprised in the name of "*tunnick.*" The upper one is made of seal skin, with the hair outside, and is similar to the woman's jacket of the South Greenlander, being open only near the top, so as to equal the size of the wearer's face. At the bottom it is formed like a shirt, but terminating in a tongue before and behind, the hood part being neatly trimmed with fox's skin; and made to fall back on the shoulders or cover the head as required. This is lined in general with eider-duck, or hawk skins; and this lining being close at the bottom, and open near the breast, serves as a pocket. The next piece of dress which scarcely reached the knee, is also uncomfortably small in the upper part, so that stooping, the skin is exposed. This is made

of bear or dog's skin, and fastened up with a string. The boots are made of seal skin with the hair inwards, the soles being covered with sea-horse hide; they reach over the knees, and meet the middle part of the dress. The whole of these are made by the women; the needles used being of ivory, and the thread is of the sinews of the seal split; the seams are so neat that they can scarcely be distinguished. They informed us that in the winter, or as the weather got colder, they had a garment of bear skins, which they put on as a cloak; but this we did not see, nor were we able to persuade them to spare any part of their dress.

"The Arctic Highlanders are of a dirty copper colour, their stature is about five feet, their bodies corpulent, and their features much resembling the Eskimaux of South Greenland."—Page 125-6.

The following description of Ervich, of whom a full length portrait is given, is said to give a just idea of the whole tribe:—

"This man, who appeared to be about forty years of age, measured about five feet one inch in height, his skin being of a dirty copper colour, rather darker than the generality; his face was broad, his forehead narrow and low, with some wrinkles, and the nose small and strait; their cheeks full, round, and ruddy, even through the oil and dirt which covered them; his mouth was large, generally half open, and shewing that he had lost his fore-teeth, the remainder of which were, however, white and regular: his lips were thick, particularly towards the middle; his eyes small, black, oval, and very approximate; the hair was black, coarse, long, and lank, and had certainly never been cut or combed; his beard and mastachios, which were suffered to grow, were scanty and confined to the upper lip and chin; his body was fleshy, inclined to corpulence; the hands thick and small, fingers short and the feet very short and thick. Though good humour was fully expressed in his countenance, it also bore that indescribable mixed appearance of ignorance and wildness, that characterizes all uncivilized people. In walking, he seemed unactive, and it was with much difficulty he got up the ship's side."—Page 126.

The number of the tribe could not be ascertained, as they had no words for numerating higher than five, but the greatest number of natives seen was about eighteen; they are said not to have any knowledge of a supreme being, or of a future state, do not worship the sun, moon, stars, images, or living creatures believe; that conjurors (*angekok*) of which they have many among them, can "raise a storm, or make a calm," and "drive off seals, or bring them." They live in houses built entirely of stones, the walls being sunk three feet into the earth, and raised to three feet above it; the roof is in the form of an arch; they have no windows; the en-

trance is by a long and narrow passage, and the floor is covered with skins on which they sleep; their moss-lamp, which is never extinguished, serves for light, warmth, and for cooking. They had all kinds of animal food, but the seal and sea unicorn are preferred.—Dogs are also esteemed excellent food, and are bred as live stock; their principle employment is that of catching seals and sea unicorns, but they seldom hunt or travel any distance but on their sledge, and from the rapidity with which they drive it, is conjectured they could travel fifty or sixty miles a day. The habits of this people appear to be filthy in the extreme. Polygamy is allowed among them where there is no children by the first marriage: they seemed to be attached to their wives and families.

The red snow, an account of which was first communicated to the public in the Literary Journal, of the appearance of which there is here a coloured engraving, is thus described by Captain Ross:—

"We now discovered that the snow on the face of the cliff presented an appearance both novel and interesting, being apparently stained, or covered by some substance which gave it a deep crimson colour. Many conjectures were afloat concerning the cause of this appearance; it was at once determined that it could not be the dung of birds, for thousands of these, of various descriptions, were seen repeatedly sitting on the ice, and on the snow, but without producing any such effects."—Page 138.

A boat, with Mr. Ross, and Mr. Beverly, the assistant-surgeon, and a party, were sent to bring off some of the snow, and to make what remarks they could on the circumstances attending it, as well as to procure specimens of the animal, vegetable, and mineral kingdoms.

"They found that the snow was penetrated even down to the rock, in many places to a depth of ten or twelve feet, by the colouring matter, and that it had the appearance of having been a long time in that state. The boat returned at seven with a quantity of the snow, together with specimens of the vegetation and of the rocks, the description of which will be found in the Appendix; the snow was immediately examined by a microscope, magnifying one hundred and ten times, and the substance appeared to consist of particles like a very minute round seed, which were exactly of the same size, and of a deep red colour; on some of the particles a small dark speck was also seen. It was the general opinion of the officers who examined it by the microscope, that it must be vegetable, and this opinion seemed to gain strength by the nature of the places where it was found; these were the sides of the hills, about six

hundred feet high, on the tops of which was seen vegetation of a yellowish green and reddish brown colours. The extent of these cliffs was about eight miles; behind them, at a considerable distance, high mountains were seen, but the snow which covered these was not coloured; during the calm, I took a view of this remarkable land, which is represented by the engraving *** In the evening I caused some of the snow to be dissolved and bottled, when the water had the appearance of muddy port wine; in a few hours it deposited a sediment, which was examined by the microscope; some of it was bruised, and found to be composed wholly of red matter; when applied to paper, it produced a colour nearest to Indian red. It was preserved in three states, videlicet, dissolved and bottled, the sediment bottled, and the sediment dried: these have been examined since our return to this country, and various opinions given concerning it, but Dr. Wollaston seems to concur in that which we originally had, of its being a vegetable substance produced on the mountain immediately above it. It cannot be a marine production, as in several parts we saw it at least six miles from the sea, but always on the face or near the foot of the mountain."—Page 130, 140.

In addition to the analysis of Mr. Brande, and the conjectures of several other writers formerly given in this Journal, we have now to add that of Dr. Wollaston, to whom a quantity of it was submitted by Captain Ross. Dr. Wollaston says:—

"With respect to the exact origin of that substance which gives redness to the snows, I apprehend we may not be able to give a decided opinion for want of a sufficient knowledge of the productions of those regions in which it was found; but from all the circumstances of its appearance and of the substances which accompany it, I am strongly inclined to think it to be of vegetable origin. The red matter itself consists of minute globules from $\frac{1}{1000}$ to $\frac{1}{3000}$ of an inch in diameter; I believe their coat to be colourless, and that the redness belongs wholly to the contents, which seem to be of an oily nature, and not soluble in water, but soluble in rectified spirits of wine; when the globules are highly magnified and seen with sufficient light, they appear internally subdivided into about eight or ten cells. They bear to be dried by the heat of boiling water, without loss of colour. By destructive distillation they yield a foetid oil, accompanied with ammonia, which might lead to the supposition that they are of animal origin; but since the seeds of various plants also yield this product, and since the leaves of Fuci also yield ammonia by distillation, I do not discover any thing in the globules themselves which shews distinctly from what source they were derived. I find, however, along with them, a small portion of a cellular substance, which not only has these globules adherent to its surface, but also contained in its interior; and this

substance, which I must therefore consider as of the same origin with them, appears by its mode of burning to be decidedly vegetable, as I know of no animal substance which so instantly burns away to a white ash, as soon as it is heated to redness.

"The first conception I formed as to their nature was, that they might be the spawn of a minute species of shrimp, which is known to abound in those seas, and which might be devoured by the myriads of water fowl observed there, and voided with their dung; but in that case they should undoubtedly be found mixed with the exuviae of those animals, which is not the fact; but they are found accompanied solely by vegetable substances, in one of which they are actually contained.

"If they are from the sea, there seems no limit to the quantity that may be carried to land by a continued and violent wind; no limit to the period during which they may have accumulated, since they would remain from year to year, undiminished by the processes of thawing and evaporation, which remove the snow with which they are mixed.

"I regret that the scantiness of our information does not enable us to come to any satisfactory conclusion, and can only hope that future navigators may have an opportunity of collecting materials to elucidate so curious a phenomenon."—Appendix, p. 87, 89.

The atmospherical phenomena which were observed during a progress of six hundred miles through the ice, and in which there was very little variation in the thermometer and barometer, are thus noticed:—

"We were occasionally visited by fogs which were in general extremely thick, and of a very white appearance, while in the zenith the blue sky was apparent. At this time the thermometer is generally at the freezing point; the moment the fog touches the ropes of the ship, it freezes, and these are, in a very short time covered with ice, to the thickness of a man's arm, and at every evolution of the ship it covers the deck with its fragments. In the absence of these fogs we had sometimes the atmosphere most beautifully clear: the objects on the horizon were often most wonderfully raised by the powers of refraction, while others, at a short distance from them, were as much sunk. These objects were continually varying in shape; the ice had sometimes the appearance of an immense wall on the horizon, with here and there a space resembling a breach of it; icebergs, and even small pieces of ice, had often the appearance of trees; and while, on one side, we had the resemblance of a forest near us, the pieces of ice, on the other side, were as greatly lengthened as to look like long islands."—P. 102-3.

To disprove the existence of a north-west passage from the northernmost extremity of Baffin's Bay, Capt.

Ross states the following circumstances:—

"On the 19th of August, at fifty minutes past midnight, the ship being nearly on the seventy-seventh degree of north latitude, ten leagues to the westward of Cape Saumarez, which forms the east side and the bottom of this bay, the land was distinctly seen. On the 20th and 21st, when off Cape Clarence, at the distance of six leagues, the land which forms the west side and the bottom of this bay was also distinctly seen by the above-mentioned officers* and myself, and by these two observations the coast is determined to be connected all round. At each of these periods this immense bay was observed to be covered with field ice; besides which, a vast chain of large icebergs was seen to extend across it: these were apparently aground, and had probably been driven on shore there by southerly gales. It was also observed, that the tide rose and fell only four feet, and that the stream of it was scarcely perceptible,

"From these several considerations it appears perfectly certain that the land is here continuous, and that there is no opening at the northernmost part of Baffin's Bay from Hackluit's Island to Cape Clarence. Even if it be imagined by those who are unwilling to concede their opinions while there is yet a single yarn of their hypothesis holding, that some narrow strait may exist through these mountains, it is evident, that it must for ever be unnavigable, and that there is not even a chance of ascertaining its existence, since all approach to the bottom of these bays is prevented by the ice which fills them to so great a depth, and appears never to have moved from its station."—P. 152-3.

How far the conclusions thus drawn by Capt. Ross are founded on sufficient evidence, is a question of some difficulty to determine: to himself they were so satisfactory, that after taking accurate bearings of the headlands and naming a remarkable Cape in honour of the Duke of Clarence, he steered to an apparent opening to the westward, which proved to be the Alderman Jones's Sound of Baffin. To follow our voyagers through the dry details of Nautical terms would be useless; it is therefore only necessary to add, that after exploring the coast to the southward, and during which no new discovery of importance was made, but the account of that skilful navigator Baffin, whose discoveries had been "expunged from the records of geography, and the bay with which his name is so fairly associated, treated as a phantom of the imagination," confirmed. Captain Ross found

that according to the instructions of the Admiralty as to the time of his leaving the ice, he had but "eight days remaining to explore the remainder of Baffin's Bay, a distance of about four hundred miles," and of which nearly two hundred miles had never been examined, he therefore proceeded to that spot where he was led to expect the current to be found, but where he did not find the least *indication* of a passage. He then traversed the remainder of the bay in a very cursory manner, (we think) and came somewhat precipitately to this conclusion, that in proving the "existence of a bay from Disco to Cumberland Straight," he has "set at rest for ever the question of a north-west passage in that direction," and having thus accomplished "the objects of the voyage in every important point," he left the ice early enough to avoid an infraction of his orders, and returned to Shetland by the 30th of October, without losing a man, or having either officer or man on the sick list.

Having detailed the most remarkable occurrences of the voyage, it may be expected that we should say something of the literary character of the work. On this subject, Captain Ross in his introduction, deprecates too rigid an inquiry by stating that he is unaccustomed to literary composition, and that his business is "to obey orders as far as possible, not to discuss probabilities or unphilosophical speculations." Although we doubt not that Captain Ross is a skilful navigator, of which we think his work gives evidence, yet we cannot but think there were many speculations, not wholly "unphilosophical," which the commander of the voyage ought to have examined, and some "probabilities" which he might have discussed, and which would not only have relieved the dry detail of this well-spun quarto, but have rendered his work much more interesting without swelling it unnecessarily by his "general orders," or a detailed report on the instruments with which he was intrusted.

The Appendix, which forms nearly half the work, consists of a good article "on the variation of the compass and deviation of the magnetic needle, some zoological, botanical, and geological memoranda," &c. &c. The work is also illustrated with thirty-two maps and other engravings, principally of icebergs, of the red snow, the natives, &c. many of which rather add to the price of the work than increase its value.

THE CABAL.

To the Editor of the *Literary Journal*.

SIR,—The person to whom a private letter is confided, is responsible for it; and he, who, directly, by his own act, or, what is still worse, indirectly and collusively, by the act of an accomplice, publishes a part or a supposed part of a private letter, without the consent of the writer, or who, being the person entrusted, becomes an accessory after the fact of publication, by tacit connivance, by sanction, or by the omission of immediate and spontaneous apology and earnest counteraction to the utmost of his power; strikes at the basis of all amicable reliance; places his own private correspondence in a state of social outlawry; strips his letters of all claim to protection, and virtually becomes, himself, their publisher. The act, which is so base in the aggressor, becomes like the shooting a robber in self-defence, an act of necessary duty, in the person, against whom the violation of private confidence has been committed. Messieurs Haydon, Elmes, and Co. the Slander-mongers of the *Liber Fal-sitatis*, when they published the real or supposed extract from my private letter in their twelve pages of malignant calumnies and abuse on Mr. West and me, on the first of April 1818, played the part of APRIL FOOLS! They wanted an instrument to strike at me, and having sifted my publications on the Arts, to no purpose, they had recourse to one of my private letters, written to render Haydon all the very little good I could. They did their worst; but after all, although they rushed upon me so wantonly, and without provocation, and dealt out their huge blows so lustily, they had but a flimsy weapon! and have only excited my scorn and derision; for surely none but madmen would commit a felony, by breaking into a house to arm themselves with a STOLEN STRAW!!!

I begin here with the following document. My C. D. of West's Death on the Pale Horse, which is the very head and front of my offending against the supremacy of this precious Pair, was published on the 5th of Feb. 1818. I reserve Haydon's intense anxiety, his notes, visits, and messages, during the preceding month, for another communication! I reserve, also, my interview with the *Man of the dauntless Soul*, and his marked conduct on that occasion; the first copy, hurried wet out of the Stitcher's hands, was bought by his messenger, at a late hour after dark. Within a fortnight after, I received the following letter from the *Student in Machiavelli*, affecting approbation and kindness, to mask his intended hostilities!!!

"MY DEAR CAREY.—I have SLEPT and am AWAKE, and am as sensible as you could wish to the VALUE of YOUR NOTICE, my FAVOURITE BIT IS page 9, this IS GRAND and EVERY THING to make ONE'S BREAST BROADEN. I will call on you in a day or two and wish you all the success your work merits.

Yours SINCERELY,

B. R. B.

"W. Carey, Esq. Marybone Street."

* Lieutenant Robertson and others. Rev.

Here we have the usual ready flow of warm protestations, which marks the crooked policy of this extraordinary man. *He was as sensible as I could wish to the value of my notice! he had a FAVOURITE BIT, page 9!—it was GRAND!—it was EVERY THING to make one's breast BROADEN!* The whole tenor of the note was calculated to imply, that his breast was *swelling* and his *heart filled* with the *proud* and *grateful feelings* of a *noble NATURE!* I was deceived and replied in that belief. Yet melancholy as the thought may be, the facts of the case most clearly prove, that, at the moment of contriving that exquisite note, which like a brimming cup, ran over with sweet *effusions*, this strange Being, had cast the die of my fate, and was determined, as far as he and his confederate press, the *Liber Falsitatis*, were possessed of power, to strike me down and trample on me, in their defamatory publication. Nothing short of my *prostration* would satisfy his *gratitude*. The “*My Dear Carey*,” the warm expressions of generous emotion; the promise of a kind and speedy visit; the wish of success; the implied approbation of my work; and the assurance of *SINCERITY* in the conclusion, were all calculated to inspire me with any thing but a supposition of an impending hostility from the writer. His letter was received near the middle of February, (1818) about a fortnight after my publication, and was the Stalking-horse, under cover of which, Haydon, Elmes, and Co. hoped to be able to strike their blows and conceal from me, the person and hand of my chief Assailant!!! Horrid as it may be to think, at the moment when this affectionate and grateful epistle was penning, the real or supposed extract of my private letter in Haydon's possession, was selected for publication!!!

So far however, this Machiavellian feint turns now against the *Man of the dauntless Soul*; for it is a recognition under his own hand, written near four years after my first effort in May, 1814, to render him all the very little service, which lay in my power, nearly fifteen or sixteen months before I ever saw him. It is one of his spontaneous acknowledgments of my continued, and I fear ineffectual exertions during the whole of that time as a public writer, to do him all the good which I could, without becoming his parasite, or the creature and tool of his disgraceful revenge upon the Academy. His written acknowledgment shows that, from May, 1814, to the middle of Feb. 1818, about something more than a fortnight after my publication of my work on West's picture, he was pleased to express a sense of obligation for my earnest and humble attempts, on public grounds, to advance his professional interests with the public. That sense of obligation was not imposed upon him by any wish of mine; for in endeavouring to promote the interests of art, I was repaid by considerations in my own breast. His sense of obligation, so strongly expressed in his speeches and letters, must have been imposed upon him by *his own conscience*; and as I cannot free him from that debt, I leave

him and his accomplice *Elmes*, to settle that account with *his conscience*, at the bar of the Public!!!

I heard, only two or three days after his affectionate note, that I was to be *written down*, for my C. D. of West's picture. Another gentleman afterwards assured me, there was a storm about to fall upon me; and, at last, an amateur, who mentioned Haydon's name with a strong and indignant epithet, and spoke of Elmes as his illiterate creature and tool, gave me such specific evidence of the substance, which was, at that time printed, or printing in Bulmer's office, in the twelve pages containing the supposed extract of my private letter, that I could, no longer doubt their intentions. On the 16th of March (1818), at which time their mass of calumnies on Mr. West's moral and professional character, and their abusive falsehoods of me, were actually printed, and the proofs corrected by the hero himself, Haydon's conscience pointed out the necessity of *clearing deck before he went into action*, and he wrote this,—“*MY DEAR CAREY*,” to me, to draw out of my hands, the sixteen pages of *veritable* MS. materials for his life, which he had sent to me on the 24th of July, 1817, and which, now enable me to show, past all question, that the calumnious attacks on public bodies and artists, in their quarterly lying Chronicle, *are written or dictated by Haydon himself*, although published with the letters “*ED.*” as if written by Elmes, who plays the part of *Face or Master Slender*, to the literary *Ca-cafogo*, or *Captain Flash* of the *Liber Falsitatis*.

“*MY DEAR CAREY*, I would thank you to send by the bearer that *letter containing some particulars of my life* I sent you from Bridgewater *last summer* as you will not most probably make use of it for some time, and I now wish it for myself AT PRESENT. I am your's, &c. B. R. Haydon.”

—“*Compts. to Mrs. Carey*,”

The above, on the 16th of March (1818), admitted that he knew of my intention to publish his life to keep him quiet and yet to keep him *before the public*, fairly; that we had agreed upon it, and that he had furnished me with written materials for the publication several months before. But it betrayed no intimation of his real purpose. It does not imply a change in his wish for me to publish his life! nor that he meant never to return the *MS.*! nor that he had seen or read a literary notice of the forthcoming publication, only that day or the day before! All these points are kept out of sight. On the contrary, his letter implies that he made his request to have the *MS.* for a short time, on two grounds; first, that I would not probably make use of it for some time! and secondly, that, in the interim, while it could, according to his note, be of no use to me, he wanted it *at present*, that is, for a few days, and, then, to return it to me for the original purpose, with which he had written it for my use!!! My grateful friend, Haydon, in all these movements, like a boatman rowing one way and look-

ing another, or a crafty buccaneer, was bearing down upon me under the friendly colours of “*MY DEAR CAREY*,” with an intent, the moment he had got the precious *MS.* out of my hands, to hang out the bloody flag, and, if possible, blow my vessel out of the water.

The Reader will note the *DATE* of this letter. It was received the 16th of March, 1818; that is somewhat more than five weeks after the publication of my *Critical Description*, and only sixteen days before the twelve pages of calumny including the real or supposed extract of my private letter were published by Haydon and Elmes. This letter of the 16th, was a crafty movement *from him to me*, not *from me to him*. I would have preferred to have remained silent, although I wanted the *Examiners* from him; and, being exposed to his approaching attack, I wrote not as I would have written under other circumstances, but in such a way as not to afford him a pretext for fastening a quarrel upon me; and as if I was addressing a very paragon of truth, honor and sincerity. As a man, on a lone highway, who beholds an armed and suspicious looking stranger approaching, and has heard that there are knights of the post on the road, is obliged to parry the danger in the best way he can, so I called in some friends, took their advice, and retained a witnessed copy of my answer. Haydon, conceiving from my reply that his *MS.* was lost or burnt, threw off the mask the next day, wrote me an insolent letter, affecting to have known nothing of my intention to publish his life; accusing me of going to publish it, without knowing whether it would be agreeable to him or not, and when he was aware that his intended attack would prevent me from publishing it, assumed an authority to forbid the publication! I give here the extraordinary instance of my late grateful friend's modesty, sincerity, and delicacy, as a beacon to others.

“*DEAR SIR—Surely before publicly advertising my life DELICACY might have induced you to have asked me IF IT WOULD HAVE BEEN AGREEABLE!*—I must request as a favour that you immediately oblige me by relinquishing all thoughts of such a publication and that you return me the *COPY* you made of THE DOCUMENT as you say you have lost THE ORIGINAL. I am your's, &c. B. R. HAYDON. March 17, 1818.” Short as the above is, it contained one direct *falsehood*. I did not say his *MS.* was lost. I truly stated that it was either in the country, in a trunk of papers, or burnt, and I did send him a copy from a hasty copy, excepting some pages, which in turning through the leaves I overlooked. I shall reserve some observations on this letter, and on the answer, which he thus drew from me under such critical circumstances, until my next communication; and shall close, *at present*, with stating, for the satisfaction of your Readers, and the consolation of Messieurs Elmes and Haydon, that the wise plot of the Cabal to worm a letter out of me at the British Gallery, would not, even if

successful, have availed them a single jot. They wished to make out that I now condemn their lying Chronicle, because they would have it that they refused to admit me to write in it, in March 1818; and that I first began to condemn it *on that account!!* But, unfortunately for these hopeful accomplices, my *condemnation* of their despicable, unprincipled, and defamatory publication, was publicly recorded in a weekly journal nearly eighteen months before!!!

I am, Sir, your respectful Servant,
Wm. CAREY.

THE VAMPYRE;
A TALE BY LORD BYRON*.

[The superstition upon which this tale is founded is very general in the East. Among the Arabians it appears to be common: it did not, however, extend itself to the Greeks until after the establishment of Christianity; and it has only assumed its present form since the division of the Latin and Greek churches; at which time, the idea becoming prevalent, that a Latin body could not corrupt if buried in their territory, it gradually increased, and formed the subject of many wonderful stories, still extant, of the dead rising from their graves, and feeding upon the blood of the young and beautiful. In the West it spread, with some slight variation, all over Hungary, Poland, Austria, and Lorraine, where the belief existed, that vampires nightly inbibed a certain portion of the blood of their victims, who became emaciated, lost their strength, and speedily died of consumptions; whilst these human blood-suckers fattened—and their veins became distended to such a state of repletion as to cause the blood to flow from all the passages of their bodies, and even from the very pores of their skins.

In the London Journal of March, 1732, is a curious, and of course *credible* account of a particular case of vampyrism, which is stated to have occurred at Madreyga, in Hungary. It appears, that upon an examination of the commander in chief and magistrates of the place, they positively and unanimously affirmed that, about five years before, a certain Heyduke, named Arnold Paul, had been heard to say, that, at Cassovia, on the frontiers of the Turkish Servia, he had been tormented by a vampire, but had found a way to rid himself of the evil, by eating some of the earth out of the vampire's grave, and rubbing himself with his blood. This precaution, however, did not prevent him from becoming a vampire himself; for, about twenty or thirty days after his death and burial, many persons complained of having been tormented by him, and a deposition was made, that four persons had been deprived of life by his attacks. To prevent farther mischief, the inhabitants having consulted their Hadagni †, took up the body, and found it (as is supposed to be usual

in cases of vampyrism) fresh, and entirely free from corruption, and emitting at the mouth, nose, and ears, pure and florid blood. Proof having been thus obtained, they resorted to the accustomed remedy. A stake was driven entirely through the heart and body of Arnold Paul, at which he is reported to have cried out as dreadfully as if he had been alive. This done, they cut off his head, burned his body, and threw the ashes into his grave. The same measures were adopted with the corses of those persons who had previously died from vampyrism, lest they should, in their turn, become agents upon others who survived them.

We have related this monstrous rodomontade, because it seems better adapted to illustrate the subject of the present observations than any other instance we could adduce. In many parts of Greece it is considered as a sort of punishment after death, for some heinous crime committed whilst in existence, that the deceased is doomed to vampyrism, but be compelled to confine his infernal visitations solely to those beings he loved most while upon earth—those to whom he was bound by ties of kindred and affection. This supposition is, we imagine, alluded to in the following fearfully sublime and prophetic curse from the "Giaour."

But first on earth, as Vampyre sent,
Thy corse shall from its tomb be rent;
Then ghastly haunt thy native place,
And suck the blood of all thy race;
There from thy daughter, sister, wife,
At midnight drain the stream of life;
Yet loathe the banquet, which perforce
Must feed thy living livid corse.
Thy victims, ere they yet expire,
Shall know the demon for their sire;
As cursing thee, thou cursing them,
Thy flowers are withered on the stem.
But one that for thy crime must fall,
The youngest, best beloved of all,
Shall bless thee with a father's name—
That word shall wrap thy heart in flame!
Yet thou must end thy task and mark
Her cheek's last tinge—her eye's last spark,
And the last glassy glance must view
Which freezes o'er its lifeless blue;
Then with unhallowed hand shall tear
The tresses of her yellow hair,
Of which, in life a lock when shorn
Affection's fondest pledge was worn—
But now is borne away by thee
Memorial of thine agony!
Yet with thine own best blood shall drip
Thy gnashing tooth, and haggard lip;
Then stalking to thy sullen grave,
Go—and with Gouls and Afrits rave,
Till these in horror shrink away
From spectre more secured than they.

Mr. Southey has also introduced in his wild but beautiful poem of "Thalaba," the vampire corse of the Arabian maid Oneiza, who is represented as having returned from the grave for the purpose of tormenting him she best loved whilst in existence. But this cannot be supposed to have resulted from the sinfulness of her life, she being pourtrayed throughout the whole of the tale as a complete type of purity and innocence. The veracious Tournefort gives a long account in his travels of several astonishing cases of vampyrism, to which he pretends to have been an eye-witness; and Cahnæt, in his great work upon this subject, besides a variety of anecdotes, and traditional narratives illustrative of its effects, has put forth some learned dissertations, tending to prove it to be a classical, as well as barbarian error.

* We are indebted for this tale to the pages of that very respectable periodical miscellany, the New Monthly Magazine.—ED.

† The universal belief is, that a person sucked by a vampire becomes a vampire himself, and sucks in his turn.

‡ Chief bailiff.

We could add many curious and interesting notices on this singularly horrible superstition, and we may, perhaps, resume our observations upon it at some future opportunity; for the present, we feel that we have very far exceeded the limits of a note, necessarily devoted to the explanation of the strange production to which we now invite the attention of our readers; and we shall therefore conclude by merely remarking, that though the term Vampyre is the one in most general acceptation, there are several others synonymous with it, which are made use of in various parts of the world, namely, Vroueo-locha, Vardoulacha, Goul, Broucoloka, &c. —ED.]

IT happened that in the midst of the dissipations attendant upon a London winter, there appeared at the various parties of the leaders of the *ton* a nobleman, more remarkable for his singularities than his rank. He gazed upon the mirth around him, as if he could not participate therein. Apparently, the light laughter of the fair only attracted his attention, that he might by a look quell it, and throw fear into those breasts, where thoughtlessness reigned. Those who felt this sensation of awe, could not explain whence it arose: some attributed it to the dead grey eye, which, fixing upon the object's face, did not seem to penetrate, and at one glance to pierce through to the inward workings of the heart; but fell upon the cheek with a leaden ray that weighed upon the skin it could not pass. His peculiarities caused him to be invited to every house; all wished to see him, and those who had been accustomed to violent excitement, and now felt the weight of *ennui*, were pleased at having something in their presence capable of engaging their attention. In spite of the deadly hue of his face, which never gained a warmer tint, either from the blush of modesty, or from the strong emotion of passion, though its form and outline were beautiful, many of the female hunters after notoriety attempted to win his attentions, and gain at least, some marks of what they might term affection; Lady Mercer, who had been the mockery of every monster shewn in drawing rooms since her marriage, threw herself in his way, and did all but put on the dress of a mountebank, to attract his notice;—though in vain:—when she stood before him, though his eyes were apparently fixed upon her's, still it seemed as if they were unperceived—even her unappalled impudence was baffled, and she left the field. But though the common adulteress could not influence even the guidance of his eyes, it was not that the female sex was indifferent to him; yet such was the apparent caution with which he spoke to the virtuous wife and innocent daughter, that few knew he ever addressed himself to females. He had, however, the reputation of a winning tongue; and whether it was that it even overcame the dread of his singular charity, or that they were moved by a apparent hatred of vice, he was as often among those females who form the boast of their sex from their domestic virtues, as among those who sully it by their vices.

(To be concluded in our next.)

THE RULES OF CIVILITY.
(Continued from p. 204.)

CHAPTER VI.

Our Deportment towards a Great Person.

As to our behaviour towards great persons of more than ordinary quality, it is to be observed, when we enter into their chambers or closets, we must go in gently, making a profound reverence and inclination of our bodies, if the person be present; if not, we are not to keep and pry up and down to see what we can discover; but to retire as softly as we came in, and expect his appearance without*.

If the person we visit be sick, and in bed, we must return, without we be desired to enter; and then having seen him, our visit is to be short, because sick people are unquiet, and tied up to their physick and times; we must remember likewise to speak low, and provoke him to answer as little as we can.

We must remember 'tis great indecency to set down upon the bed, especially if it be a woman; but above all it has been unhandsome in all ages, and savours of want of breeding, if being in company of our superiors, equals, or other persons with whom we have not a perfect familiarity, we throw ourselves upon the bed, and continue our discourse as we are lolling there.

If the person upon whom we wait, be writing, reading, or studying, it is not manners to interrupt him presently with our discourse; but we must rather stay till he has done, or leaves off of himself to entertain us.

If we be desired to sit, we must do it, but with some little demonstration of unwillingness, in regard of our respect; and be sure to place ourselves beneath him towards the lower end of the room, which is always next the door where we come in; and the upper end is where the person of honour sits himself.

It must not be forgot also, that when we do sit, it be upon a seat inferior to his, if it be to be had; there being great difference to be observed betwixt a chair with arms, a back chair, and a folding stool; the first being most honourable, the second the next, and the stool the lowest of the three.

It is altogether unhandsome to appear, especially before women, without our waist-coat, and shirt so open, as that our skin may be seen; or to come in with any other part gaping that ought in modesty to be shut.

When one sits down, he is not to place himself cheek by jole by his side, but just over against him, that he may take notice of his readiness to hear him, and because it is not so handsome to set full in his face, it will be esteemed good breeding, if he place himself *en profile* or something sideways.

We must by no means put on our hats, unless commanded; we must have our gloves upon our hands, and keep ourselves

* *Ineuncile est cum salutare qui reddit unum, aut alium exonerat.* *Eras. Coll. in Princ.*

quiet upon our seats, without playing with our legs, our band-strings, our hat, or our gloves; no picking or poltering in our nose, nor no scratching of any other part.

We must have a care of yawning, of blowing our nose or spitting, especially if the room be rubbed; and if it falls out, as we cannot avoid it, we must do it in our handkerchief turning aside, and holding our hat or left hand before our face, and be sure not to look upon it when we have done.

We are not to take snuff before any person of honour (who has privilege to take it before us) unless he presents it himself; in that case it is lawful, and though we have an aversion to it, we are bound to accept, and pretend to make use of it.

If one be sitting by the fire, great care must be had of spitting into it, upon the brands, or into the chimney; much less is he to play the fool with tongs, or employ himself in putting the sticks together; but if the person visited, shews any inclination to mend the fire, he is obliged in that case to seize upon the tongs, to ease him of that trouble, unless the person of honour seems desirous to do it himself, for his own recreation.

Being set by the fire, it is not commendable to rise up from his seat, and turn his back to the chimney; but if the person of quality rises, he is bound to rise also.

If by accident there be but one skreen in the room where you are with the said person, and you be constrained to make use of it, after some formed reluctance, you must take it, but so as to take opportunity (as soon as you can without his perceiving it) and lay it privately by.

If upon any occasion a person of that quality happens to be at your house, and sitting to the fire, you must not suffer any of your servants to present him with a skreen, but do it civilly yourself.

If it so happens that you be alone together, and the candle be to be snuffed, you must do it with the snuffers and not with your fingers, and that neatly and quick, lest the person of honor be offended with the smell.

As for women, it is as immodest for them to have their coats pinned up by the fire as to walk with them tucked up in the streets.

When we are talking, it is not civil to use odd or much gesture with our hands; it implies ordinarily they have but little to say, whose elegance lies in the motions and contortions of the body.

But being in discourse with a man, it is no less than ridiculous to pull him by the buttons, to play with the band strings, belt or cloak, or to punch him now and then on the stomach; it is a pleasant sight, and well worthy of laughter, to see him that is so punched fall back and retire, whilst the other insensible of his absurdity, pursues and presses him into some corner, where he is at last glad to cry quarter before his comrade perceives he is in danger.

It is unbecoming likewise, to accustom ourselves to make mouths, to loll out our tongue, to roll it in our mouths, to bite our lips, to play with our mustachoes, to pull

out our hairs, to twinkle with our eyes, to clap our hands violently for joy, to pull out our fingers and snap them one after another; to snatch or shrug with our shoulders, as if there were creepers upon our backs.

It is not becoming to break out into violent or loud laughter upon any occasion whatever*, and worse to laugh always without any occasion.

If the person we are entertaining lets any thing fall, we are obliged in that, and any such occasion to stoop suddenly and take it up, and not suffer them to do it themselves.

If they sneez, we must not cry out *God bless you*, with any considerable loudness, but pull off our hat, make our reverence, and speak that benediction to ourselves.

If it happens he wants any of his servants that is not ready at hand, it is our duties to call them, not aloud, at the top of the stairs, or at the window, but to find them out where they are, and let them know their lord calls them; and indeed amongst intelligent persons, it is looked upon to the diminution of the master and mistress where servants are permitted to call for any thing aloud, or to deliver their messages out of the window, or from the top of the stairs: for it implies the servant has no discretion nor respect for them, and the master and mistress are indeed not worthy of it, not having the wit to conserve a reverence in their servants, by restraining them from those acts, and incivility and laziness.

We must be always very attentive to what they say, lest we put them to the trouble of speaking things twice; we must not interrupt them while they are speaking, but expect till they have done, before we give them our answer. We must have great care how we contradict them, and if necessity obliges us to inform them of the truth, we must first beg their excuse, and if they persist in their error, we are not to contend, but give over till some better occasion.

When it comes to our turn to speak, we are not to entertain them with things we do not understand at all, or imperfectly†.

If we be in company more learned, † or fitter for discourse, we must leave it to them, hear them attentively, and be silent; or if we be pressed to speak our judgments, we must do it short, in few words, and have a particular care of imitating their indiscretion, § who affect to have the whole talk at

* *Fatuus in risu exaltat vocem suam, vir autem sapiens vix tacite ridebit.* *Ecclesi. cap. 21.*

† *Si est tibi intellectus, respondi proximus: sin autem sit mames tua super as tuum, ne cupi aris in verbo indisciplinato, & compendiaris.* *Ecclesi. cap. 5.*

‡ *Adolescens loquere in tua causa vix; quum necesse fuerit, si bis interrogatus fueris, habeat caput tuum responsum. In multis esto quasi inscius & audi tacens, simul & querens.* *Id cap. 32.*

§ *Nec verotunquam in possessionem suam venerit, dit Cirerond'un grand parieur, exclunat alios; sedcum reliquis juribus, tum in sermone, communis vicissitudine nouunquam*

the table, and when their mouth is once open, can never shut it again.

If one be obliged to compliment any person, he must do it as short as possible, and return his answers rather in congies than any prolix discourse.

If this great person makes us put on our hats (which is not to be done without particular command), we are to pull them off again upon mention of him, and of his relations, or any person of principal dignity allied, or any way intimate with the grande, with whom we are in discourse; but if by pulling them often we find ourselves troublesome to him, and are forbidden again, it is then but manners to keep them on.

In all our converse we are carefully to refrain swearing, it being a vice into which many people fall by an ill habit; supposing it vainly an elegance, and great ornament to their discourse; and when we forbid swearing, we intend to exclude all little and trifling oaths with the rest, which signify nothing; this being certain, neither the one nor the other are signs of good education, for when one swears before a person of honour (if there were no worse sentence to follow), he may be justly pronounced a clown.

On the contrary, we ought to be plain and modest in our discourse, so as he may take notice of our retention, and the respect we would persuade him we have for his person.

For which reason it is to be thought great incivility to question, and interrogate a person of honour, or any other, about trifling and impertinent things, unless they be our servants or some other people under our authority. Again, if one be obliged to press any thing from such a person, it is to be done with such caution and civility, as may encourage him to answer; as for example, if you would know whether he would be in the campaign this summer, we must not cry bluntly, sir, will you go into the army? that would be too irreverent and familiar; but we must say, *I do not question, sir, if your health or affairs will permit, but you will make your campaign this summer?* and in that case there is no offence but your curiosity, which is excusable when accompanied with respect.

We have said before, that nature has given us rules for our modesty, and they ought, indeed, to serve for our discourse also, it being great disrespect to speak the least immodest word before any, but more especially before persons of honour; in the company of women, it is not commendable to use equivocation, or ambiguity of expression, being an intrenchment upon civility, and modest converse.

And not only equivocal words, but such likewise as leave, or may leave, the least idea or image of immodesty in the minds of the hearers.

And as oaths and licentiousness in discourse, are repugnant to civility, so contention, choler, hyperbolies, rodomontades, lies, reproaches, self-applauses, by disparaging others, magnifying himself with perpetual repetitions of his own prudence, as *I would not have done this, I*

could not do that; whereby designing to insinuate his own justice and discretion, he becomes troublesome, and makes himself ridiculous*.

But if they who talk much and long, and yet speak nothing to the purpose; if they who cannot speak six words without an apology of half an hour; if they who are ready to quarrel, and pull their adversary by the beard, in every argument they entertain, though the thing be never so indifferent; if those who never speak but in a heat, and run out into passion, though no occasion be given; if all these, I say, be absurd, those who cannot speak but in such a tone as puts their auditory into a fit of the meagrim, are deservedly much more; wherefore all these imperfections are to be particularly avoided; and last of all, one is to have respect to his natural voice, and to raise, or depress it, according to his distance from the person with whom he is in discourse, which distance ought to be our direction, unless the person be deaf, and in that case we are allowed to exceed.

Another rudeness there is which is too frequent, among such as never think they are heard, unless they come up so close to your face, as to run against your nose: in that case you are to pray heartily their breath may be sweet, or you are a dead man.

Furthermore we are to observe our visits be not too long, so that if the person of honour do not dismiss us himself, we be sure to take our opportunity when he is silent, when he calls for any body else, or gives any other intimation of business otherwise; in that case we may depart without much ceremony; and if a third person come in, and the discourse be addressed to him, we may withdraw without speaking a word.

If he perceives our retreat, and the great person will do us the honour to accompany us out of the chamber, we must not oppose; that would imply we thought he did not understand what he was doing, and perhaps we should hinder him from doing what he intended not for us. We are only to testify by some little formality, that if that honour be directed to us, we do not think ourselves worthy, and this is to be done as we are passing forward, without looking behind us, or else turning back and stopping to let him pass, as presuming he has business that way in some other place.

If whilst we are in the presence of this person of honour, and the person should come in, superior to us, though inferior to the person with whom we are in discourse, we are not to quit the person with whom we were before, to address ourselves to the new comer, but give him only some silent token of our respect. If the new comer be of a quality superior to the person to whom we made the visit, in that case (as it is to be supposed the person we visit, will address himself according to his duty), so we behaving ourselves accordingly, are to leave the first to do honour to the last.

If the person of quality entertains dis-

course with another, we are not to take advantage and to fall a talking to our next neighbour; it would be unhandsome to talk so loud as to disturb him, and to whisper would be suspicious, and make him think you were talking something of him.

If the grand person be going out of the room, either in his house or our own, we are bound (if there be space), to get before him if we can, to hold up the hangings, and open the doors for him, though there be servants by, it being a great testimony of reverence and respect.

CHAPTER VII.

Demeanour in the Church.

At our entrance into the church (at least the choir or body of it) we are obliged to make a profound reverence, and composing ourselves with as much modesty as we may, pass on to our seats; if any be so unhappy as to forget, or so insolently profane as to despise it out of respect to the place, yet he ought to do it in civility to the persons of honour which are generally there; but indecorums in holy places, are looked upon as effects of ill education, according to the principles established before, and received all the world over that our actions, are to be conformed according to circumstances of time, and the place where we are; and for that cause we are to stand, sit or kneel, according to the directions of the Rubrick, and the practice of the rest of the congregation. For example we sit at the Psalms, the first and second Lessons and the Epistles; we stand up at the Gospel and the Creed, and kneel at all the rest of the service; but more especially when we receive the communion.

It is not decent to make faces or mouths when we are at our devotions, to say our prayers loud, or to mumble them so over as to give disturbance to those who sit next.

We must sit still and be silent at sermon.

If one be to lead a woman to church, or otherwhere, he must lead her in his right hand, putting her next the wall as he walks, and above him in the pew, observing still when he leads her to have his glove upon his hand. For when one gives his hand to a lady, either there or in any other place, it is a general rule he must do it with his glove on. He is likewise to enter every where before her to open the door, and make place for her; but if it happens there be persons of greater quality to lead her, he is to deliver her hand to them, and keep it from any body, unless the lady commands him expressly, or he be assured the person to take it will be dissatisfied thereby.

The woman is likewise to take notice, that it is not only vanity but inexcusable arrogance to cause herself to be led, or her train carried up in the church, where God himself is more particularly and more effectually present. Neither is it civil to make use of a cushion in the presence of great persons.

* Deforme est seipso prædicare, falsa præsertim, & cum irrisione audientium imitari militem gloriosum. *Cic. off. lib.*

CHAPTER VIII.

Directions how to walk with Great Persons, and the manner of our salutes.

If we be to walk in the streets, and to discourse with any person of honour, as we go along with them, we are always to observe to give him the upper hand, and not to keep exactly side by side with him, but a little behind, unless when he speaks to us, and we step forward to give him our answer, and that is to be done *chapeau à la main*.

If whilst we are walking, we meet with any person of our acquaintance, or see any man's footman pass by that we know, we must have a care of calling out after him, *you! boy! how does your master? my service to your lady, &c.*; there is nothing more clownish, nor must we leave the person we are walking with to run to them, but if we have business with them, and dare not at that time in discourse with the person of quality we may make a private sign to them to come to us, and stealing back, deliver what we have to say quickly, and return; otherwise we may salute them at a distance, so as the person of quality need not perceive it.

If one walks with this person of quality in a chamber or walk, he must always place himself beneath him: in a chamber where the bed stands is the upper end, if there be one in it, if not we are to regulate ourselves by the door; if it be in a garden, we must be sure to keep the left hand, and without affectation or trouble to him, to recover that side at every turn.

If there be three walking together, the middle is the most honourable place, and belongeth to the best man in the company, the right hand is next, and the left, the third.

But this is generally observable, that walking two and two, at the end of every walk we must be sure to turn towards the person with whom we are walking, and not outwards, lest we be guilty of turning our backs upon him.

If the person of honour sits down, and has a mind to repose, we and other persons being by, it would be ridiculous for us to walk on, and leave him alone to his rest, if we pretend the least difference in the world.

If we meet any person of condition in the street or elsewhere, we must always give him the wall; or if there be no such thing to direct us, we must pass by his left hand still, to leave his right hand at liberty, and this rule is an authentic among coaches.

If we be to salute any person arrived lately out of the country, it must be done with an humble inflexion of our bodies, taking off our glove, and putting our hand down to the ground; but above all we are not to do it precipitously, nor with over much pains, neither throwing ourselves hastily upon our nose, nor rising up again too suddenly, but gently and by degrees lest the person saluted bowing at the same time to you might have his teeth beaten out by the throwing up your head.

If it be a lady of quality, we are not to salute her, unless she presents herself in

civility, and then only in appearance by putting our faces to her hoods; but whether we salute her or not, our reverence must be performed with low and decent inclination of the body.

If in the company of the said lady, there happens to be others of equal condition, and independant upon her, in that case all are to be saluted, but if they be dependant, or of much inferior rank, it is incivil to salute them, and treat them equally with their superiors.

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THE Proprietor of the LITERARY JOURNAL once more calls to the minds of its readers the main design of its existence, namely that it should be a PAPER FOR ALL;—a paper, passing, at the same moment, into the hands of every class of the British Community; affording to individuals the most straitened in their opportunities, the means of participating in the general and hourly acquisition of knowledge—and contributing to that identity of tastes and feelings, and to that equality

of information, which is so great a want, and so difficult to be obtained, in the bosom of a highly civilized nation: which is so essential to the harmony and pleasures of social intercourse, which makes men a common family, and which tends so largely to the maintenance of the tranquillity, and to the improvement of the condition, of all kingdoms and states. In moral and political philosophy, no truth can be less disputable, than that the more any number of individuals, forming a circle of whatever extent—a family—a neighbourhood—an arbitrary association—or the people of one country, or of the world; the more they resemble each other in feelings, tastes, sentiments, and opinions, the more agreeable their mutual connection, and the more easy their common consent to preserve or to maintain all that which each agrees with the others to applaud or to condemn. But the basis of this unity of sentiment and action is in an unity of information—in an unity of contemplation—in the common survey of the same objects. It would not be enough (even if it were true) that all objects should be apprehended by all men's faculties, and appreciated by all men's feelings, in one and the same manner; for, in advanced state of society, the objects which fall under the survey of the several classes are always more or less diversified, and it becomes a question, not so much *how* men see, as, *what* it is that their circumstances or situation permit them to see? The inequality of information, and the inequality of horizon, thus existing in civilized life, are not less remarkable than its other concomitant, the inequality of fortune, nor less productive of the most momentous consequences! They separate man from man; they insure a diversity of feelings; they form a diversity of opinion; for, when individuals differ in their conclusions, what is more important than to inquire, whether they do not differ, also, as to the nature and extent of the facts of which they are in possession, or in the sentiments in which they have been nurtured?

" How can we reason, but from what we know?"

It is obvious, then, that to every one who is anxious to mould the character, or to promote the well-being of men, or of nations—to the politician, the moralist, the philanthropist, the lover and the professor of letters, the sciences, or the arts, the general diffusion, to the largest practical extent, of the whole stock of national and human knowledge,

taste, sentiment and reasoning, is, in every enlightened view of our common interests, the goal that we should incessantly seek: it is the point from which, in the savage state, we first set out; and that to which, in the last result of our improvement, we are to promise ourselves to return: for perfect civilization is nothing more than refined nature, and all between the two extremes is barbarism! In the savage state, men comparatively possess, and seem to think and feel, alike; in the civil state, so near an approach to equality can never be actually attained, but the nearer we reach to something of the kind the better.

If all this is true, as regarding man in every part of the globe, how much more so in our own country, and since the invention of printing, where and when the stores of knowledge are nominally, at least, open to all; where the conceit, if not the reality, of knowledge is become universal; and where it suits the mercenary ends of traders in letters, or gratifies the zeal of ignorant zealots, to practice upon the unequal information enjoyed by the different classes of society, aggravated, as to the mischievous consequences of that inequality, by an unequal worldly condition. How many malignant opinions, and how many evil actions, arise only from poverty of instruction?—

“But Knowledge to their eyes her ample page,
Rich with the spoils of Time, did ne'er unroll!”

Governed by these views, moral, political, and philosophical (but hastily, briefly, and imperfectly expressed), it fails to answer the purpose of the Proprietor of the LITERARY JOURNAL, if any circumstance has the effect of robbing it of that which was always designed to be its essential characteristic, and its possession of which is his pride and earnest ambition—its being a PAPER FOR ALL—a paper which, every Saturday morning, shall enter, at the same instant, the dwellings of those of all conditions of the community—the great and the small—the wealthy and the poor—the scholar and the most untaught artizan or labourer—the young and the old—the male and the female. But, at the commencement of the Quarterly Part completed in the preceding Number—for the cogent reasons then stated—some alteration became necessary, either in the expense to be incurred in the conduct of this publication, or in the price to be affixed to it. An apprehension, that a reduction of the expense of conduct-

ing the LITERARY JOURNAL—that is, a reduction of the quantity of its contents—would be the alternative least acceptable to its readers, was suffered, on that occasion, to predominate in the mind of the Proprietor, and hence, after much deliberation on the two courses which were open to him, he resolved on persevering in the quantity of the contents, but with an advance of the price, of each Number, from SIXPENCE to NINEPENCE. As had been anticipated, this increase of the price was regarded as immaterial by a great proportion of the readers of the LITERARY JOURNAL; and it has been universally acknowledged that the price originally affixed was any thing but commensurate to the expense at which the publication was originally printed. When the price was thus increased, the scale of expense was increased also; and, hence, none were found to complain, that the charge was too great for the value. In the mean time, however, it has fallen within the knowledge of the Proprietor, that in very numerous instances, among those classes to which it is his more particular aim to recommend the LITERARY JOURNAL—the young, and those of slender purses—the charge has had the effect of placing its purchase *absolutely above their reach*. The result is, that he has resolved on a second change; and, after accomplishing a small reduction in his expenses—he has restored the LITERARY JOURNAL to its original price of SIXPENCE EACH NUMBER, commencing with the Number of this day.

Similar changes in the plan of a publication are sometimes viewed with discontent; but the Proprietor of the LITERARY JOURNAL relies on the absence of every sentiment of that description in the public mind. It is not unreasonable, that in this early stage of his publication, he should endeavour to profit by experience. He is opening a new route, and he may hope to be excused if he has felt some uncertainty, while treading a path on which more have gone before him. He is endeavouring to adapt to popular use a publication devoted to the higher branches of literature, science, and the arts; the scheme is new, and has its apology in the circumstances of a new age: while so many are exerting themselves in conveying to the multitude the *means* of acquiring information, he is desirous of affording to that multitude the information which they are thus receiving

the *means* to inquire: while so many are teaching the multitude to *read*, he is endeavouring to put in the way of that multitude what may be *read*—if not eminently usefully, at least eminently innocently—if not for the visible enlargement of public and private happiness, at least not for the palpable overthrow of both; at least not to turn the *means* of information into the weapon of ignorance—not to teach the educated multitude to sting the bosom in which it is fed and fostered. Such, then, are his pretensions to the favour of the several classes of society—such are the objects, of real or of imagined magnitude, which, in the publication of the LITERARY JOURNAL, he is fondly pursuing; with what solid claims to support he does not presume to insist, but certainly with a seriousness of intention from the merits of which no trivial peculiarities will be thought to detract!

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Sun	118,491	14	0
Phoenix	73,987	6	3
Roy. Exchange	50,749	3	1
Imperial	38,769	10	1
County	30,087	15	4
Globe	29,566	3	2
British	16,869	10	2
Eagle	16,099	2	7
			466,876
			15 2

Being an increase over the former year by the following Offices of			
County	2424	6	0
Union	2248	15	8
Sun	1618	16	5
Imperial	1503	14	6
Atlas	976	11	8
			10505
			14 6

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